# SAMARITAN CORRESPONDENCE COURSES

*OUR STORY TOO*

LESSON 2, A BRIEF HISTORY OF CHRISTIANITY, PART A

Now that you have completed in Lesson 1 an exploration of earliest Christianity, a glimpse into the multidimensional ways by which Sandra Sizer Frankiel approaches Christian history, and a basic grasp of glossary terms, it is time now in Lessons 2 and 3 to do a whirlwind tour through Christian history.

The assignment for this second lesson is to read pages 11 - 39 of Frankiel's book *Christianity*. Read these pages all the way through. Then go through them again, section by section, and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, *or* type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.

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(A) *Christianity*, Chapter 2, pages 11 - 16, "Organization and Development"

(1) In the first century, most of the Christians within Palestine itself were _____, whereas outside Palestine most of the Christians were _____.

(2) - (7) For each of the descriptions below, indicate which type of early Christian leadership.
(a) Teacher (b) Evangelist (c) Deacon
(d) Bishop (e) Priest

(2) __ A local leader responsible for managing the ritual and perhaps for other administrative duties.

(3) __ The central leader and spiritual head of the Christian church in a given city.

(4) __ The primary local leaders that first emerged.

(5) __ Those who traveled on missions.

(6) __ The one who celebrated the Eucharistic ritual for the entire Christian community in a city until the community grew too large to gather in one building.

(7) __ Those selected and ordained to be a bishop's assistants and to celebrate the Eucharist for outlying churches.

(8) What leadership role did women exercise in early Christianity? What happened to female leadership?

(9) The four centers of power in early Christianity were the cities of _____, _____, _____, and _____.

After the reign of Emperor Constantine, the two cities that moved into prominence in Christianity were _____ and _____.

(10) As Christian liturgy developed in the first three centuries, the ritual of _____ became the central act.

Around this central ritual the rest of the liturgy evolved, namely:
(a) _____
(b) _____
(c) _____
(d) _____

(11) Early Christians known as "Gnostics" claimed a "gnosis" or _____, apart from _____ that was handed down by apostolic hands.

What did Gnostics believe about the world and about God?

(12) - (15) Identify the following descriptions with one of these early Christian leaders.
(a) Athanasius (b) Arius (c) Marcion (d) Mani

(12) __ In the third century, this Eastern leader called himself the Apostle of Jesus Christ and taught that the universe was divided into forces of Light and Darkness. He viewed Jesus as the most perfect of the messengers of the God of Light and as a divine being who only seemed to be mortal.

(13) __ A preacher in Rome in the second century, he argued that the church should not keep the Hebrew Scriptures because this was the book of the evil creator God.

(14) __ A church elder in Alexandria who argued that Christ was different from God and indeed had been created at a certain point in time by God as the Logos, the first principle of the cosmos through whom all else was created.

(15) __ A bishop's secretary and later a bishop himself, he argued that the belief that Christ was a creature threatened the idea of salvation through Christ. He viewed Christ not as created, but as begotten or generated from God.

(16) - (20) Apologists such as Justin Martyr, Origen of Alexandria, and Eusebius of Caesarea paved the way for Christianity to become acceptable and powerful in the empire by enlarging the philosophical scope of the religion and connecting it to Greek (or Hellenistic) philosophical traditions. Match these early Christian thinkers with the descriptions below.
(a) Justin Martyr (b) Origen (c) Eusebius

(16) __ He was the first church historian.

(17) __ He presented Christ as the manifest Logos, the first principle of the cosmos.

(18) __ He presented Christianity as *the* true philosophy in the Greek sense.

(19) __ He propagandized for Christianity among the educated public.

(20) __ He argued that Christianity was the culmination of all civilized culture.

(21) At the Council of Nicea in 325 called by Emperor Constantine, whose views did the bishops decide in favor of?

__ (a) Athanasius
__ (b) Arius
__ (c) Marcion
__ (d) Justin Martyr
__ (e) Origen

(22) Whose views were repudiated at the Council of Nicea? Choose one of the options in #21. __

(23) To forge some unity among the diverse cultures of the Mediterranean, the Roman Empire tried to foster at least a minimal patriotism with the worship of _____.

By Roman law, Christians were required to sacrifice to _____. Refusal to do so meant they would be subject to _____.

Those Christians who refused to perform such a sacrifical ritual, because they viewed it as compromising their allegiance to God, were persecuted under various emperors. The worst of these persecutions came under the emperor named _____, whose reign was in the years _____.

Two positive side effects of the persecutions were:

(a)

(b)

(B) *Christianity*, Chapter 2, pages 16 - 20, "The Church in the Later Empire"

(1) - (5) Match one of these persons with the descriptions below:
(a) Pachomius (b) Simeon Sytlites (c) Anthony
(d) Constantine

(1) __ The emperor who took a highly favorable attitude toward Christians.

(2) __ The emperor under whose reign Christianity began to occupy a powerful position in the empire.

(3) __ A farmer in Egypt who created a supportive community for hermits, thereby inaugurating a sense of monastic community.

(4) __ A Egyptian who became the pioneering Christian hermit by living alone in the desert away from the cities.

(5) __ A well known "holy man" in Syria who undertook the discipline of sitting atop a tall pillar for thirty years.

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(6) The two motivating forces that combined to produce hermits and monks in early Christianity were:

(a) Questioning of _____.

(b) Seeking after _____.

(7) In the first few centuries Christianity, although still a minority religion, attracted and kept more people in the Roman Empire than other religions and cults that sprang up. A major reason for this was the intense communal orientation of Christianity, partly inherited from Judaism. In unstable times, when cities in the empire were threatened by barbarian invasions and by plagues, what were Christians able to do?

(a) They provided _____.

(b) They offered _____.

Whereas other religious cults offered such benefits as life after death and protection from demons, they did not give much support to their members during their earthly lives. In Christianity, however, many people found:

(a) _____

(b) _____

(c) _____

(d) _____

(e) _____

(8) Monks and hermits were greatly respected by the common people and by several Christian leaders. They were regarded as models of Christian life because of their battle with the less tangible forces of evil, the demonic forces that infect people and threaten their souls, namely:

_____.

Monks exemplified their conquest of the world by:

_____.

(9) The saints (the dead holy ones) were viewed as extending the benefits of Christian power to all. Saints were those who had _____ or who had _____.

They were regarded as available to Christians on earth as

_____.

Relics of these saints were believed to carry _____

_____.

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(10) The three forces that combined in the fourth and fifth centuries which resulted in a gradual unification of Christianity and in a lessening of influence of Roman "paganism" and sectarian Christian groups were:

(a) _____ (b) _____ (c) _____

(11) The fifth century Christian leader Augustine was bishop of _____ in _____. Augustine played a major role in helping the Catholic Church defeat a competing Christian church in Africa known as the _____.

In theological discussion, Augustine upheld the doctrine of _____, that God had determined the fate of every soul from the beginning. His chief opponent was _____, who argued that individuals are free to accept or reject God's grace.

Augustine's major literary work was "De Civitate Dei", which in English translation is called "_____". In this book Augustine maintained that all worldly states and empire are corruptible and will pass away; only _____ is eternal. The true home of Christians then is _____ _____, and they reside in this world as _____. The church is a shadow here on earth of _____.

(12) Even in Augustine's time (the 400's), there were already growing differences between Eastern and Western Christianity. This is evidenced by Augustine himself hardly being able to read the language of _____, which was the language of the eastern half of the empire and of many great thinkers of the time. It is also evidenced by the disinterest of most Greek thinkers in Augustine's doctrine of _____.

(C) *Christianity*, Chapter 2, pages 20 - 28, "Eastern and Western Branches of the Church"

(1) Before 400 C.E. the most important boundaries in the Roman Empire were those between South and North, that is, between _____ and _____. Over the next several centuries, however, the most important boundaries became those between East and West. The East was centered in the city of _____, and the West was centered in the city of _____.

(2) Because Christian leaders in the West felt more precarious in their positions, they built a strong church organization of the elite. Wandering holy men and monks were not welcome unless they submitted to _____. In the West holiness was viewed as the property of _____.

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(3) The patriarch of Rome came to be called the _____, which means "_____".

(4) In contrast to the West, the East still had a strong emperor which gave more stability to society and church. Lay power permeated Eastern Christainity; lay members participated in _____. Religious power permeated all of society with a variety of _____ inhabiting villages and towns. Christian spirituality was viewed as generally accessible, not just the possession of the elite. One of the Eastern teachings that fostered direct human contact with the divine was: "_____."

(5) Different religious emphases and styles of spirituality developed in Western and Eastern Christianity.

The West focused on:

(a) Sin marking the distance between _____ and _____.

(b) The great miracle of Christ's _____, by which human beings are _____.

(c) A repetition of this awesome act in the liturgical act of _____, which must be performed correctly and with great dignity and reverence.

(d) The goal of human life being viewed as _____.

(e) An emphasis on church order, exemplified in the development of _____ and _____.

These themes of Western Christianity were present to some extent in the East also, but the primary focus of Eastern Christianity lay elsewhere. The Eastern or Orthodox Church focused on the mystical goal of Christian life, namely _____. The Eastern accent was thus on _____, rather than _____.

This Eastern focus was manifested in the way the Eucharist was interpreted. Partaking of Christ's body and blood enabled one _____.

Icons were/are venerated because they are believed to be _____.

The entire theology of Orthodoxy could be said to be "iconic", in that every person was believed to have _____ _____, and the Bible was viewed as _____.

The Eastern church emphasized the continuing transformation of human beings through _____, whereas the Western church emphasized human striving for perfection through _____.

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(6) The Western and Eastern branches of Christianity had to deal with very different problems.

That which took precedence in the West in the fifth and sixth centuries were _____, that is attacks by various societies on the perimeters of the empire. The leaders and missionaries of the Western church had to deal with European peoples whom they viewed as _____.

The Eastern church had to face two literate, imperialistic societies, each with its own high sense of theology and ethics. The first of these societies was _____ and the second was _____.

(7) The Council of Chalcedon in the fourth century declared that Christ was of two natures, that is _____ and _____.

Christians who objected to the Chalcedon formulation were known as _____. They argued that Christ had only one nature, and that nature could only be _____.

(8) The Orthodox church's emphasis on the union of divinity and humanity in Christ and on human beings participating in deification through Christ was challenged by the rise of the new and powerful religion _____.

(9) In the ninth and tenth centuries Orthodox Christianity spread into the _____, the rest of the _____ nations, the _____, and finally into _____.

(10) One of the theological controversies between East and West arose over the wording of the Nicene creed. In the sixth century the Latin or Western church had added to the creed the clause _____, thereby stating that the Holy Spirit proceeded from _____ and _____, rather than from _____ alone (which was the original wording of the creed). The Greek or Eastern church objected on theological grounds and also because this addition was never presented to _____.

(11) The formal break between Eastern (Orthodox) and Western (Catholic) Christianity came in the _____ century over a dispute of allegiance to patriarch or pope. Mutual excommunication was authorized by Pope _____ and Patriarch _____.

(12) The break in relations between East and West weakened both. The West lost touch with _____, namely the _____ _____. The Eastern empire never recovered its strength after the onslaughts of _____ and _____. Organizationally, the Eastern (Orthodox) church divided into _____.

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(13) Orthodox monks did continue their creativity in spirituality, developing the discipline known as "_____", which aims toward tranquility or serenity. This discipline attempts to achieve a state of ceaseless _____ and ultimately a _____ of God.

(14) To ensure its survival, the Roman church developed political allies. One such ally was the _____, who helped Rome militarily.

(15) Even after centuries of missionary work in Europe and England, Christianity still had to compete with older customs and religious practices. One person who attempted to consolidate Catholic Christian power in Europe was the missionary _____, who led a church council in 742 and ordered monks and priests to submit to church discipline.

Another such consolidator was the Frankish ruler named _____ _____ or _____. This ruler oriented the clergy more firmly toward Rome and instituted a program of basic education for priests. His coronation in 800 as Emperor of the Holy Roman Empire cemented the pact between _____ and _____.

(16) By the late 800's the raids upon Europe and resulting poverty, famines, epidemics, and mob violence led to a disintegration of the Western empire. Power passed from the kings to _____, leading to a decentralized Europe and the social structure known as _____. Power lay in the hands of the warrior class, the _____, who paid homage to their sire, the _____.

(D) *Christianity*, Chapter 2, pages 28 - 39, "The Western Middle Ages"

(1) In the tenth and eleventh centuries struggles developed between the nobles (or lay aristocracy) and the _____ of the church. Church councils attempted to limit the power of nobles, threatening them with _____ is they did not obey.

The nobles fought back by appointing their own men to be _____ in their territory.

This struggle climaxed in the dispute between the German king _____ and Pope _____. The struggle was finally resolved in 1122 at _____, which set some limits on the power of _____ and of _____.

(2) Pope _____ insisted on the independence of church and church appointments from the state. He thereby initiated an era of powerful _____.

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(3) Pope _____ launched the First Crusade by a dramatic appeal for the deliverance of Jerusalem and the Eastern church from _____ conquerors.

One horrible side effect of this First Crusade in Europe itself was the mob massacre of _____.

The armies of the Crusade did succeed in capturing Jerusalem in the year ____, but it was retaken by Muslims in the year ____.

In subsequent crusades, the professed goal of helping the Eastern church disappeared. In fact, in the year ____, during the Fourth Crusade Western warriors attacked the city of _____, thereby incurring the wrath of _____.

(4) The 12th century has been called a time of renaisaance or beginning of modernity, and the 13th century is generally considered the peak of medieval civilization. The primary developments in these centuries were:

(a) the growth of learning in _____

(b) the first _____

(c) greater church involvement in _____

(d) an upsurge of religious devotion, manifested in
- devotion to _____ and _____
- increase in _____

(e) the rise of _____ and establishment of _____

(f) new monastic orders, the _____ and the _____

(g) the rise of _____

(h) a revolution in art that culminated in _____

In this period, _____ and _____ took on a higher value, and gradually people came to see _____ within the world as well as coming from outside it.

(5) Intellectual growth and transformation occurred:
(a) with the beginning of the movement known as _____, which sought to understand Christian faith in terms of _____.

(b) with the movement of intellectual life out of the _____ into the _____.

Whereas before the function of study had been viewed as being a preliminary to _____, now learning was valued as a means of gaining _____, and learning was sought for _____.

(6) The greatest medieval theologian was a Dominican teacher and writer named _____, who lived in the ____ century.

In his great literary work called _____, he developed a form of Aristotelianism that incorporated Greek philosophy into Christianity. This theologian maintained that human _____ and human _____ were in the image of God, and thus human beings, when corrected by God's grace, could achieve perfection and full likeness to God.

This theologian was able to show how the following are intertwined:
(a) the _____ and the _____
(b) the _____ and the _____
(c) _____ and _____

(7) The rule of Pope _____ in the 13th century was the peak of papal power. This pope did the following things:

(a) He called the church council called _____ in 1215.

(b) He integrated into the church the new orders, the _____ and the _____, thus bringing many _____ _____.

(c) He centralized the _____ to deal with dissidents.

(8) The changes and developments of the 12th and 13th centuries resulted in new forms of religious expression among the laity: _____, _____, and _____.

(9) Increased devotion to the Eucharist glorified the moment of _____, and resulted in Pope Innocent III officially declaring the doctrine of _____.

(10) Increased devotion to the Virgin Mary stimulated Pope Innocent III to officially endorse the popular feasts celebrating _____.

Marian piety represented a shift in attitudes toward women and the feminine. Even though she, "alone of all her sex", could be glorified and venerated, it was significant that a woman could be so glorified. Only a few centuries earlier, monks had debated whether women even _____.

(11) - (16) Match one of these founders/leaders of religious orders with the descriptions below:
(a) Francis (b) Dominic (c) Bernard of Clairvaux
(d) Bonaventura

(11) __ This mystic organized the order of the Cisterians.

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(12) __ This "radical" insisted on apostolic poverty as the foundation of spirituality and taught his followers to travel about teaching, praying, and helping those in need.

(13) __ This later leader of the group founded by the radical in #12 adjusted the ideals of poverty and itineracy to make this order more like others and less potentially disruptive to the established church.

(14) __ He urged devotion to Mary as the one who can help in any circumstance and as the guiding star of human life.

(15) __ He founded a order to teach and preach, to bring religious knowledge to the people and battle heretics.

(16) __ He taught that the spiritual life progresses by stages developed through disciplined control of one's action and prayerful devotion to God.

(17) - (21) Match one of these groups with the descriptions below:
(a) Beguines, (b) Cathars, (c) Bulgars, (d) Spiritual Francisans

(17) __ They believed that the body and the material world were evil and that the elect could subdue the body by perfecting the spirit.

(18) __ They were attracted to the original ideals of Saint Francis of Assisi.

(19) __ Those in this laywomen's movement dedicated themselves to a life of higher spirituality and work in the world.

(20) __ They rejected the sacraments and allowed women to serve as priests.

(21) __ They took up the ideas of the mystical philosopher Joachim of Fiore, who had taught that the age of the Father and Son had passed and a new age of the Holy Spirit had arrived.

(22) During the 12th and 13th centuries, perceptions of the Jews began to change. Prior to this, Jews had been regarded as _____, that is, accepted but not necessarily possessing the same rights as others. Now they were seen as _____ _____ within the walls of Christendom.

This shift in attidude was evidenced by attacks on Jews during the _____ and expulsions of Jews from the countries of _____, _____, _____, and _____.